1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

rewarded with a tract of land on an island in the Vavau group. The tract still belongs to a member of the family, but not to X. X's family belongs to the Haa Ngata Tupu in which are Ulukalala, Tapuelelu, and other great chiefs. X considers himself a matapule, because certain ancestors were *toutai* to the Tui Tonga. All people bearing X's name can trace relationship to the Tui Tonga's *toutai*, but all cannot trace relationship to the Haa Ngata Tupu chiefs, as X can. He counts himself a member of Haa Ngata Tupu by blood relationship.

As do other informants X regards all three classes as Tongan. He has relatives in Niuatoputapu, Uvea, and Samoa, brought about by his forefathers marrying there.

The Act of Obeisance

The following is a translation of a Tongan account supplied by Mrs. Rachel Tonga. Compare 41, vol. 1, p. 434; 19, vol. 1, p. 409.

This is the way that the act of *moemoei*, or touching of the soles of the chiefs' feet as a mark of reverence, was done. That was a great mark of respect in Tonga, and it was not done to anyone but the Tamaha, the Tui Tonga, and the chiefs of one's own lineage.

To the Tamaha the respect was paid by touching the soles of her feet. This was done by all persons from the Tui Tonga himself down to the lowest person. The Tamaha was the first, highest, and most sacred chief in the land. The Tui Tonga was the most sacred male chief in the land. This respect of touching the soles of his feet was paid him by the Kauhalalalo, that is the reigning king (Tui Haa Takalaua or Tui Kanokupolu) and all the high chiefs down to the lowest person.

The *moemoei* was done when first entering the house, so that one might be at liberty to sit down in the house, on the occasion of a kava party or other gathering. And when wishing to go outside of the house it was done again, after the completion of the kava ceremonies or entertainment, or other matter that might have taken one into her (or his) presence.

This is the way that the *moemoei* is done. One goes and stoops down and places the back of both hands on the soles of the chief's feet. And after that is finished then one stands up and goes. And should it be difficult to approach and *moemoei* because of her (or his) partaking of the kava being too ceremonious, one went to a small wooden bowl which was left at the threshold outside and which was called "the carrier of immunity" (*koe fafanonga*). One went and did the *moemoei* ceremony to the bowl, just as if it were the Tamaha or the Tui Tonga. Then one was at liberty to go home, free of tapu.

If one was doing *moemoei* to one's own hereditary chief, it was done with the crown of the head. One went and knelt down and placed the crown of his head against the soles of the chief's feet, so that one might be at liberty to sit down or to go as the case might be.

Thomson (54, p. 293, footnote 1) has an interesting note on performing *moemoei*, in which he points out that it was performed at times as a prophylactic:

A salute paid to the highest chief present. The person performing it sits cross-legged before him, and bows the head until the forehead touches the sole of the chief's foot, and then brushes the foot first with the palm and then with the back of each hand. After touching a chief's person the *mo̊mo̊* must be performed on pain of the liver swelling up and causing death. As they are subject to scrofulous diseases, which they attribute to an unwitting breach of the *tabu*, they used to perform the *mo̊mo̊* frequently from motives of caution, without reference to any special *tabu* they had broken.

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

634 had so reasonably said upon the subject; his
628 pride, however (as it was believed) was much hurt at feeling the necessity of coinciding in the wishes of so young and inexperienced a chief. Whilst Toobo Toa was speaking, the tears ran down his cheeks, influenced probably by the feelings of his heart, for he had a great respect for the late How, a real friendship for him, and felt a sincere regret for his loss. The same evening he took his leave of Finow, by performing the ceremony of *moe-moe**, and repaired

634 * A kind of salute paid to the greatest chief present, and
628 consists in bowing the head, (whilst sitting cross-legged be-
576 fore him) so that the forehead touches the sole of the chief's
751 foot, (who sits in like manner) and then touching the sole
[261] of the same foot, (which may be either the right or the left) first with the palm and then with the back of each hand. The ceremony is also performed by persons who may have accidentally touched any part of a superior chief's person, or any thing whatever belonging to him; and unless this ceremony is performed after such contact, they cannot eat without danger (as they suppose) of swelling up and dying. They are very subject to indurations of the liver, and certain
[164] forms of scrofula hereafter to be spoken of, and which, as they
[753] conceive, frequently happens from a neglect of this ceremony, after touching any thing belonging to a superior chief. They most frequently, however, perform it, without knowing themselves to have occasion for it, merely as a matter of caution. And if a man has eaten any thing without performing this ceremony when he had occasion for it, the chief applies the sole of his foot also to the man's belly, as a greater security against such swellings. Moe-moe means literally to touch or press. (See note, p. 141.)

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

in the latter stages it somewhat resembles phthisis. It comes on with occasional chilliness, loss of appetite, lowness of spirits, wasting of the flesh: shortly succeed swellings in the groin and axillæ; general debility, paleness of the lips. As the disease advances the patient stoops very much; experiences pain in the chest, and across the shoulders: sometimes, but not often, a cough, and expectoration now supervene, the debility and emaciation become extreme, and death relieves the patient from his sufferings: these are all the symptoms which Mr. Mariner can speak of with certainty. They use no physical remedies.

Féke-feke appears to be a sort of mild irregular intermittent: the paroxysm usually lasts from two to eight hours, and consists of a cold and a hot stage; but is seldom succeeded by perspiration. The returns of the paroxysm are very uncertain; sometimes two, at other times three, four, five or more days intervene. The patient is sometimes perfectly well for a month, and then his disorder returns.

In regard to diseases properly belonging to females, Mr. Mariner has very little to communicate. The women are in general tolerably healthy: during the catamenia, they anoint themselves all over with a mixture of oil and turmeric, to avoid catching cold; and they do

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

the same after lying in, on which occasions women always assist, to the perfect exclusion of the other sex: respecting the circumstances of parturition, and the separation of the child, these things are kept a profound secret from the men *. The men also occasionally use this mixture of turmeric and oil in time of war, when the weather is wet, to prevent them from feeling chilly, for at that time they have scarcely any dress: Mr. Mariner on similar occasions has anointed himself all over with it, and found it to have the desired effect.

* Difficult parturition, as may be supposed, is very rare. Jeremiah Higgins informs me, that he once saw a woman, who rendered wild, and as it were frantic with her sufferings, ran out of the house, her attendants not being able to restrain her, and wandered about the plantation, sometimes stooping down—at other times running as if to escape from the perils that threatened her: her attendants did not attempt to render her any personal assistance; they merely prayed aloud to the gods to send her a speedy and safe delivery; and when she was worn out with fatigue, they carried her into the house. She was three days in labour.

8: Collocott & Havea M,I-5 (no date) 1922
OU9 Tonga OU9

ing where there are a number of big chiefs none of whom has any marked superiority of rank over the others. In such circumstances the work of distribution of kava, food, and other materials, becomes difficult, as questions of precedence are then delicate. 539 164 554 565

495. Hange ha fononga Makave: Like people from Makave. 539

Makave in Vavau is reputed to have had an unusually large proportion of unfortunates disfigured by the ulceration, which destroys the nose. The expression is used of very well cooked food which is compared to the appearance of the victims of this disease. 164 261

496. Tahataha e tama pea papala: Only one child and afflicted with sores. 539 164

The original reference is to parents who have only one child, and that one covered with sores. The expression is applied to those who have only one of a thing, and that one is bad. 812

DEATH AND BURIAL

497. Afia e mala kehe: Keeping vigil in other people's misfortune. 539

The misfortune referred to is death. It is proper for the relatives of the dead to keep watch round the body. This expression indicates one who joins the watchers round the body of a dead person with whom he has no family connection. Among its applications is one to a man who pays unsuccessful court to a girl. He spends his nights and loses his sleep in visits to the young lady who in the end falls to the lot of some other wooer. As we might say in slang that is very near to the Tongan expression, "it has been somebody's else 'funeral.'" 764 751 [584]

498. Lau hono fala: His mat is reckoned, or his sand is reckoned. 539

When one is about to die people are sent to commence arrangements for interment by getting the sand up from the seashore to fill in the grave and build up the mound over it. At the present time this sand is carried in ordinary rough baskets of coconut leaf but previously it used to be brought in mats wound round the waist and having a large fold in the front into which the sand was put. The phrase means that death is certain. One frequently hears it, for instance, in games, said of a side whose defeat appears to be inevitable and imminent. (See No. 505.) 763 [285] [415] [482]

499. Lelei ae ofa ki afitoka: Kindness to the cemetery is good. 539

I feel kindly disposed to this person, but it is best that he be laid to rest in the burying-ground and that my love should go out to him there. Used, for example, of one who for a long time has been very sick, so that his friends despair of his recovery and are tired of looking after him. 761

500. Hange ha mata tae pokia: Like an eye not shut. 539

This refers to the closing of the eye of the dead. The expression is used of one who sleeps with his eyes open, also of a person with a frank open countenance, and of sun, moon, or stars when they appear clear and unclouded. 764 513 826 821

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

571
are called in such fashion that the older men present receive 276
their cups first, the younger folk last. Few men in the village 574
can lay claim to the possession of a special *kava*-circle name (576)
beside their ordinary name. If they do possess such a name, (351)
however, it will always be called in the *kava*-ring, no matter
how informal it may be. Three or four rounds of *kava* are
generally thought sufficient for most parties. If the men
are keyed up for discussion, however, round may follow
round endlessly until dawn breaks or all available *kava* is
used up. Youths and others not participating in the *kava*-
circle crouch or squat round the outside, or else peer into the
house from outside through conveniently found holes in the
coconut-leaf screens. In small *kava*-parties, where there
are only a few present, there is no calling of names. In
larger parties cups may be passed back to men outside the
circle if there is enough *kava* in the bowl to fill everyone's
needs.

Participation in the *kava*-circle is in general recognized 562
as a man's privilege, his the accepted right to stroll about 276
the village in the evening, to visit, gossip, and drink *kava*. 574
Women may visit during the day. But they are supposed to
finish their business quickly, smoke a cigarette perhaps, and
then return home immediately. Sometimes a woman of
undoubted respectability and status in the village, such as
the pastor's wife, may make *kava* for a few of her friends
as they discuss church affairs on the broad verandah of her
house. Otherwise *kava*-drinking by a woman's *kava*-circle
is looked upon slightly askance by the men. It is quite in
order for a woman who happens to be part of a *kava*-circle
as a chaperon or else because she is wife of the household-
head, to accept *kava*. But this, according to the men, should
be the limit of female participation.

For anyone who is sick, *kava* is supposed to be in some 276
way "weakening" and to retard recovery. Thus men who 751
are suffering from stomach-ache or a sore foot or eye, or boil,
or more general aches and pains, refrain from drinking.
One man never drinks in the month of June because he
believes that in some way this is an unlucky month for him.
On the other hand, for the normally-healthy person the
villager thinks that occasional *kava*-drinking is conducive
to better health. This may be associated with the fact that

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

276 751 *kava* is a mild diuretic. Villagers have plenty of opportunity to notice this effect of *kava* even if they are unclear as to any precise cause and effect relationship between this effect and alleged better health. One reason incidentally, that the (514) villager gives for the rule that the *kava*-making girl should not herself drink is that it would be unseemly for her in the eyes of the men to leave the house frequently to urinate.

276 574 521 The topics that are discussed in the ordinary *kava*-circle are endless in their repetitive rehashing. The state of the cultivations, the gossip and scandal of the village, the strange ways of white people, news and rumour from other villages far and near, actions of government representatives from policemen to high officials, chance remarks heard from passing acquaintances on the island roads, religious doctrine and dogma, dreams and strange events— all these and many other topics are considered from every possible angle and (888) point of view. The older men carry on the discussion while the younger sit quietly and listen. Sometimes the discussion will be spirited with many taking part. At other times it will die down to muttered conversations between one or two men with others dozing or preoccupied with their own thoughts or busily rolling banana leaf cigarettes from the strong and pungent Tongan tobacco. A pause in conversation comes while a fresh round of *kava* is being made. Then discussion gathers new strength. And so it goes for hours on end, sinking and rising according to the spirits of the participants and the lateness of the hour. Younger men of the village obtain from these *kava*-discussions the elements of a liberal education both in the arts and in the crafts of village life. Sometimes the group will spend part of an (533) evening singing. The songs may be either church-hymns or ancient chants.

276 733 *Kava* is a mild narcotic. Excessive drinking often leads to what can well be termed mild cases of drug-addiction. Seven men and one woman are considered in the village to be extremely heavy drinkers whose continual desire for *kava* is in the nature of an obsession. Other men drink heavily at odd times, but not continuously. The results of addiction, according to informants, are personal laziness, physical weakness and domestic trouble. Night after night spent drinking *kava* is likely to leave the addict lazy and

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

from whence they peep out upon the passer-by. But, no doubt, the close proximity of so many trees and shrubs is exceedingly deleterious to health during the rainy seasons; and great risk is also incurred by the practice, when a hurricane comes sweeping all before it, and crushing the dwellings of the people beneath the falling trees. A somewhat unfortunate attempt was made, a good many years since, at sanitary improvement, under the direction of one of the Missionaries, on whose behalf, however, it is but fair to state, that his intention and instructions were far exceeded by the action of the natives. Having stated to some of the chiefs in the town of Lifuka, Haabai, that a disease, then raging as an epidemic, might possibly be lessened by a clearance of the bush, they immediately issued instructions to cut down and destroy every tree and bush in the town, and to throw open a wide space from thence clear away to the sea. Amidst the shouts and merriment of a thousand voices, axes and fire soon did the work; but it was very shortly found more intolerable to bear day by day the full blaze of the vertical sun, than to endure the more rare evils of a hurricane, or even the miasma arising from rank vegetation. Since that time it has been difficult to prevail upon the people to undertake any really beneficial changes in the structure and location of their houses.

Upon landing at Nukualofa, we were kindly received by the veteran Missionary, the Rev. John Thomas, and his good lady, both of whom had spent many years of varied and useful labour among the people. Their house differed but little from those of the natives, excepting in size; also

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

washing shall be adopted, than the one now followed, the article will be quite equal to any that is produced in the East or West Indies, and will command a ready market in our English colonies. 824

The *Cassava*, or tapioca plant, of South America, has been added to the starch-yielding products of the islands; but it is, as yet, very little known or appreciated.

The turmeric plant, (*Curcuma longa*,) grows wild. It is called *ega* by the natives, and the powder prepared from the root is used as a cosmetic. Infants, newly born, are besmeared with it, as well as the mothers; and the reason assigned is, that it strengthens the skin, and is a good preventive of catarrhal affections. Its use by the Tonguese is confined to these occasions, while in other islands of the Pacific, (such as Rotumah,) men, women, and children, are profusely powdered with it every day, much to the annoyance and discomfort of visitors. They cannot enter a dwelling, or come in contact, in any way, with the natives, without being marked and smothered in turn. 824 302 [751]

An inferior species of ginger is also indigenous; but being very deficient in pungency, it is but little valued. Varieties of the shrubby Chilie plant, and of the small East Indian pepper, (*Capsicum frutescens*, and *C. baccatum*,) are both plentiful. 137

Indian corn succeeds admirably. It is the nearest approach to the cereals of more temperate climes that will thrive at all in Tonguese soil. In the mean time it is very little thought of, by either natives or foreigners; but when its various uses, and modes of preparation, are understood, as in

42: Walsh K-4,5 (no date) 1970 OU9 Tonga OU9

McArthur has recalled in some detail evidence of loss of life during this period.[13]

Such contemporary observations as were made were not always supported by other evidence, but it can be assumed that the ravages of war and disease affected the various islands unevenly and at different times, epidemics probably having fewer widespread effects than in the larger islands of the Pacific; there was a high mortality rate, especially of infants; and, with few in the reproductive age groups, a sex imbalance, and later marriages (induced partly because of the "grim social code of the missionaries"), the population declined considerably.

Distribution of Population by Island Groups (percentages)

	Pre-contact[1]	1840[2]	1891[3]	1921[4]	1939[5]	1956[6]	1966[7]
Tongatapu	43.9	43.2	—	—	—	55.0	61.9
'Eua	2.0	0.8	—	—	—	3.4	4.4
Tongatapu and 'Eua	45.9	44.0	36.6	42.6	46.2	58.4	66.3
Ha'apai	21.9	21.6	28.2	25.2	21.9	17.5	13.7
Vava'u	21.9	21.6	26.5	24.4	24.0	22.0	17.5
Other[8]	10.4	12.4	8.7	7.8	7.9	2.2	2.6
Total population	29,700	18,500	19,968	24,935	34,130	56,838	77,429

[1] Estimated by Maude (1965): 27.
[2] Wilkes, cited by Maude: ibid.
[3] Missionary account. Census 1956: 17.
[4] Wood (1952) Appendix 6.
[5] Census 1956: 41.
[6] Ibid.
[7] Census 1966: 36.
[8] Niuafo'ou and Niuatoputapu. Niuafo'ou had no population in 1956.

3. *1852–* : "A phase of adjustment and recovery" dating from 1852 when the civil war ended, but probably having little effect on growth until the 1890s. From this date the population grew "slowly but irregularly" from some 20,000 in 1891 to about 24,000 in 1918, with occasional epidemics still taking a large toll of life. The increased growth rate in recent years, due largely to improved health measures and the absence of epidemics, has produced a population at least double the most generous estimates given for the pre-contact period. Thus between 1891 and 1931, the annual rate of increase was 1.1 percent; between 1931 and 1956, 3.1 percent, and between 1956 and 1966, 3.6 percent. This increase, together with the marked movement of population to Tongatapu referred to below, suggests that Tonga has now entered a phase of dynamic growth. Tupouniua's phase of "adjustment and recovery" can be said to have ended in the 1940s.[14]

[13] McArthur (1956): 202-206; and (1967): 68-75.
[14] —— (1967): 96. An epidemic of measles in 1893 is reported to have killed a twentieth of the population, and an influenza epidemic in 1918 a tenth of the population of some islands.

55: Anderson D,T-5 (1777) 1967 OU9 Tonga OU9

526 down on his back; and if he is able to turn round with him two or three times in that position before he throws him it never fails of procuring plaudits from the spectators. If they are more equally match'd they often close soon and endeavour to throw each other by intwinning their legs, or lifting each other from the ground, in which struggles they show a prodigious exertion of strength, every muscle as it were being ready to burst with straining and sometimes of such a size as would serve for an artist to draw from a living Hercules, but it appears that the person who is evidently the strongest is often thrown at this time from accident. When one is thrown he immediately quits the field, but the victor sits down for a few seconds, gets up and goes to the side he came from, who proclaim the victory aloud in a sentence deliver'd slowly and with a musical cadence. After sitting a short space he gets up again & challenges, when sometimes one sometimes four, five or six make their appearance, but he has the privilege of chusing which he pleases to wrestle with, and has likewise the preference of challenging again if he throws his antagonist, untill he is himself vanquish'd & then the opposite side sing the song of victory in favour of their Champion. It also often happens that five or six rise from each side and challenge together, in which case it is common to see three or four couple engag'd on the field at once; but it is astonishing to see what temper they preserve in this excercise, for we saw no instance of their leaving the spot with the least displeasure in their countenance but full as chearfull as when they enter'd. When they find they are so equally match'd as not to be likely to throw each other they leave off by mutual consent,[a] and if the fall of one is not fair or it does not appear very clearly who had the advantage both sides sing the victory & they engage again, but no person who has been vanquish'd can engage with his antagonist a second time. One of them has sometimes thrown eight or nine successively.

[751] The boxers advance side ways changing the side at every pace, with one arm stretchd fully out before, the other behind, and holding a piece of cord in one hand which they wrap firmly about it when they find an antagonist, or else have done so before they enter, which I imagine is done to prevent a dislocation of the hand or fingers. Their blows are directed chiefly to the head but sometimes to the sides and are dealt out with great activity: they shift sides & box equally well with both hands, but one of their favourite and most dexterous blows is to turn round on their heel just as they have struck

[a] I have seen them after every effort had been tried on each side for a quarter of an hour oblig'd to leave off, and then seemingly displease'd not at each other but each with himself that he did not posess skill superior to that of his antagonist.

55: Anderson D,T-5 (1777) 1967 OU9 Tonga OU9

302 over the hair. The other I believe is done in the same manner with
824 turmeric root. They are so exceeding whimsical in their method of wearing it that it is hard to tell which is most in vogue, though the
302 greatest number perhaps are those that have it cropt short. Others have it cut off one side of the head while the other is long, some with only a piece cut out as far as the crown or perhaps shav'd that far, and others have it entirely cut off except a single lock which is left commonly on one side, or it is suffer'd to grow its full length without any of these mutilations. The women except a few wear it short, but the long hair is such an ornament to the last as well as the men who wear it so that it is surprizing the practice is not general. Those who wear it in that manner take uncommon pains in having it comb'd, each small parcel being carefully seperated from the rest, and I have seen a woman whose business it commonly is take an hour and a half
302 to dress a mans hair in that manner. The men have their beards cut
237 short which is done with two thin shells, one of them with the edge broke into small notches being plac'd under the hair that is to be cut off, and the back of the other press'd & drawn along the intercepted part cuts it off very short. Both men & women have the arm pits bar'd in the same manner, but when they cut their hair or shave it
304 very close the operation is perform'd with a sharks tooth. The men are staind from about the middle of the belly to about half way down
[237] the thighs with a deep blue colour. This is done by what we might
[412] call puncturation or ingraining with a little flat bone instrument cut
[824] full of fine teeth & fix'd in a handle. It is dipt into the staining mixture, which is prepard from the soot of the Dooedooe and struck into the skin with a bit of stick untill the blood sometimes follows, and by that means leaves such indelible marks that time cannot efface them. They trace in this manner the various lines & figures that fancy suggests which in some are very elegant either from their variety or disposition, but as the practice is quite universal it does not appear whether it is intended as an ornament, or merely a compliance with one of those old customs for whose institution no satisfactory reason can be given in after times. The women have none of this about their bodys but often a few small lines or spots on the inside of their hands.
[751] The men are all circumcis'd or rather supercis'd, as the operation consists in cutting off only a small piece of the foreskin at the upper part, which by that means is render'd incapable ever after of covering the glans, a circumstance which is all they aim at as they
[765] say it is practic'd merely from a notion of cleanliness. Besides the marks remaining on the cheeks after performing the Tooge there are great numbers who have concentric circles upon their arms call'd

56: Samwell D,T-5 (1777) 1967 OU9 Tonga OU9

drag her away the Man struck him. On this Fatafee immediately desisted & waited upon Capt[n] Cook with his Complaint: the man was called upon the quarter Deck & had nothing to say in his defence but that the Chief had no business with the Girl as he had paid for her. Capt[n] Cook told his people that he would suffer none of them upon any Account whatso[e]ver to strike an Indian except in their own defence, much more a Chief & he the 2[d] man on the Island. He then ordered the man to be seized up and flogged, on this the good natured Indian forgiving the man for the injury he had just received from him made strong intercession to Captain Cook to spare him, but it was in vain tho' Fatafee pleaded long & earnestly for him, such an outrage was by no means to be looked over and the man received a dozen Lashes & was obliged to deliver up his mistress who was sent ashore; and it must be confessed that in all disputes between our People & the Indians, Capt[n] Cook ever acted with the utmost Impartiality, being as ready to hear the Complaint of an Indian and to see justice done to him when injured, as he was to any of his own Men, which equitable way of proceeding rendered him highly respected & esteemed by all the Indians.

During our stay here we had a constant Intercourse with the Women both on board the Ships and on Shore, & the price was a Shirt or a Hatchet for the Night; they were brought to us & the Bargain made by their Fathers, Brothers or some Friend or Relation. Some of them followed us from Island to Island, many of the Annamooka Girls following us to the Happai Isles and afterwards to Tongataboo. They made shift before they left us of getting most of our Linnen from us, especially from those who were not rich in Hatchets. They are of a very amorous Complexion & highly deserving of what they got.

Before we left these Islands many of our people contracted that most grievous of all Curses the Venereal Disease, which has found its Way to these Islands & which in spite of every Care & Precaution will disseminate itself wherever an European goes. It was supposed by many that this Distemper was left here last Voyage by the Resolution & Discovery, tho' every Method that wisdom could suggest was taken to prevent it. We saw many who had venereal Ulcers upon them in different Parts & one or two who had lost the Nose. We met with many people who were afflicted with enormous Swellings of their Legs & arms, tho' otherwise in perfect Health, brisk & lively, this is taken Notice of by Tasman & called S[t] Thomas's Arm;[1] to prevent the swelling from extending to the fingers, they wear a string tight

[1] It was elephantiasis.

56: Samwell D,T-5 (1777) 1967 OU9 Tonga OU9

about the wrist which preserves the use of the Hand & keeps it free from the least Tumefaction. We observed the Scars of large Gashes that had been made lengthwise upon all of them, seemingly with the Intention of letting out the Contents of the Tumor, but without Effecting a Cure as it appeared from the State we saw them in.

The Language of these People is the same as that of Otaheite with some little difference; Omai conversed with them with ease & the two New Zealand Boys were pretty well understood by them.

The following Words present a short Specimen of their Language

A Man	Tangada	The Back	Tooha
Woman	Phapheenee	The Breast	Fadafada
Boy	Tamajee	A Woman's Breast	Hoo-hoo
Chief	Agee	The Belly	Kedee
common person	Tooa	The Navel	Peedo
a Dog	Gooree	Thigh	Denga
a Hog	Booaga	Knee	Doohee
a Cock	Moa	Leg	Foi-va-e
a Bird	Manoo	Ankle	Toongai-va-e
The Forehead	Lahe	Foot	Dooa-va-e
Eyes	Mada	Great toe	Motoo-ava-e
Eyelids	goomada	Hip	Difidolanga
Eye brows	fooroo-fooroo-mada	Chin	Koomoo-coomoo
The Head	Oooloo	Beard	Cava
The Hair	Lo-ooloo	Their Cloth	Ngadoo
The Nose	Ee-hoo	Our Cloth	Papalangee
Teeth	Neefo	Fine Matts	Ngafee ngafee
Nostril	Avaihoo	Coarse Matts	Efala
Cheek	Cowahai	a nail	Fa-o
Lips	Longootoo	a File	Geel-ee
Tongue	Alelo	a Knife	Helee
Gullet	Pougeea	a Hatchet	Togee
Ears	Telinga	a Canoe	Vaga
Neck	Keea	a Bow	Cawfana
Shoulder	Ooma	an Arrow	Ca-ho
Arm	Neema	a Quiver	Gofe
back of the Hand	Tooaneema	a Paddle	Fo-he
Palm of the Hand	Afineema	a fishing net	Coobenga
Forefinger	Toohoo	an wooden dish	Coomedee
Middle finger	Lodo	a Club	Too-ee
Ring finger	Haia		Caw
Little finger	Loohee	Carved	dongee
Thumb	Modooaneema	Plain	dala
Elbow	Tooineema	a fish Hook	Ba

77: Whitcombe OU9 Tonga OU9

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[For a list of Tongan words on disease and medicine, see Category 192, pp. 14-19.]

513 /146 cont./

352 383. These are no longer made in Tonga and
178 are mostly several decades old.

are the "headrests" (tekihi) made of a simple, angular or rounded oblong block of wood, or the kali papa nailed together out of scraps
513 of imported building timber. However, the majority of Tonga today
178 sleep without headrests; they sleep on the level ground or put their
177 heads on a cloth bundle or on a European pillow that they have made
352 themselves and filled with kapok. In some 30 to 50 percent (384)
177 384. Depending on the location of the settlement
(village near a seaport or remote island).

of Tongan houses there are European-type bedsteads (wooden or iron bedstead or camp bed). Some of the wooden bedsteads were self-made by
[283] the natives; on a lacing of coconut-fiber cords (kafa) lies a pile of mats serving as mattress. The beds found in Tongan houses are,
[513] however, only partly used for sleeping (with European linen or a bast-fabric sheet over the mat pile and with a pillow); more as a useful object for storing some of the delicate mats. In some houses today one
751 sees mosquito netting.

285 Baskets are plaited in large quantities in Tonga. (385)

385. See p. 313 ff.

However, today they serve more for carrying than for storing things in
[531] the house. The wealth of baskets has diminished insofar as the /147/
[237] artistic coconut-fiber baskets, for example, (386)
[178]

386. See W. Ellis, An authentic narrative... /cited in English/ I. p. 108; J. Cook, Beschreibung... loc cit. VI. p. 283; also No. Oz. 139 (Cook Collection) in the Institute for Ethnology, Gottingen.

partly decorated with small shell disks, have not been made for a long
285 time. The baskets made today in Tonga consist mostly of pandanus-leaf
531 strips (of several species) in various forms (some using coconut-leaf ribs) (387)

102: Brierly T-3 (1850) 1852
OU9 Tonga OU9
Tongatapu

running up to tell us that they were on their way down, and shortly afterwards we were met by two of these gentlemen, Mr. Lawry and Mr. Amos, whom we accompanied to their houses. The road lay between rows of very neatly made matted fencing, by which the town was divided into regular lanes, shaded by the cocoa-nut trees and bananas which grew on each side, forming beautiful avenues over them. The missionaries had very neat cottages with green lawns before them: and we recognized, among many beautiful island plants, the rose and a variety of English flowers, together with peas and other vegetables, all of which appeared to thrive well. By the time we had made our call here it became too late to see much more that night, and we returned on board.

The following morning (June 20th) I accompanied Capt. Keppel and a party to see an examination of the native school. The scholars were all assembled upon a lawn within a fence, which enclosed the school-houses and huts of the native teachers; these were principally young women and girls—and like those we had seen upon landing, wore a kind of upper body dress of coloured cotton hanging loosely over the shoulders, with petticoats of tappa partly gathered into folds round the waist. Many had a species of convolvulus wound a great many times round the waist, surrounding the body with a mass of leaves and flowers; and all had their skins rubbed over with cocoanut-oil, which they use both as a protection from the sun, and because they think it adds to their beauty. Most of them had cotton bags containing their books and writing materials; and those who had not bags carried them carefully wrapped in pieces of new tappa. They were arranged in ranks placed so as to form three sides of a square; and one of the missionaries, standing in the centre, directed their movements by a whistle which he carried. At a preparatory call all the monitors came out and stood apart from the rest, and at a second signal they formed in line, and, led by the missionary, started off at a moderately quick step; the rest of the scholars falling in behind, all chanting at the same time in full chorus, the procession winding backwards and forwards until they formed a figure four deep. Other figures were then formed, until a signal from the missionary called a halt, and they went into the "Fále Lautóhi," or reading-room, a large house built in the native style, where they sat down on the ground in six rows, the young women and girls being placed in the middle lines. A large number of the people attended, sitting on the ground outside. The examination opened by the scholars singing a hymn, then repeating portions of the Catechism, and going through the Multiplication Table; reading chapters from the Bible, writing and geography also formed part of their exercises. In repeat-